

THE
Jesuits Cabinet
dis Broken up, *1700*
Or, the FORM of
Jesuitical Government.

Where (as in a Mirrour) we
may Behold, what Methods the *Jesuits*
take, to render their Society a perfect

Monarchy:

TOGETHER,
With their Private and most
Secret *Maxims*, by which they rule for
the Advantage and Benefit of their said
Society.

Translated out of the Original
Italian into *English*, for the general
Good of Mankind. Particularly, for
the Use and Caution of Princes, among
whom they reside.

By an Impartial Hand.

Lege Historiam, ne fias Historia.

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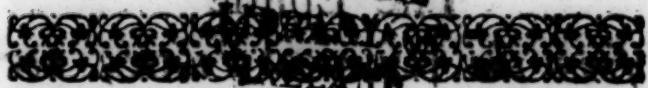
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To His Excellency *HENRY*
 Earl of *Gallway*, one of the
 Lords - Justices, General
 and General Governours of
 His Majesties Kingdom of
IRELAND.

May it please Your Excellency.

THE Substance of this little
 Tract, drawn from the
 Italian into the English
 Tongue: I suppose you cannot al-
 together be a Stranger to. For-
 asmuch, as the Matters Treated
 of herein, may well be thought e'er
 this to have been under your View
 in their Original. The whole
 Universe cannot be Ignorant of the
 direful Effects that have resultea
 A 2 from

The Epistle

from the Jesuitical Politie; nor has your Noble Person been altogether without the Sensible Experience of their Severities; the deep Impressions whereof are yet too Visible on your secular concerns. 'Twill be your Immortal Honour, that you have not denyed the Name of our Saviour, but have kept the Faith in those days wherein Antipas was his faithful Martyr, who was Slain among you where Satan dwelleth. Apoc.

2. 13.

*The Divine Providence has in some small Degree, made some reparation for your Self-denial in this present World, where you not only live in a Seat of Honour among Reformed Christians, but by
the*

THE Dedicatory.

*the same good Hand, are rendred
useful to the relief of Thousands,
who were Prejudiced and in a
manner Ruin'd for the Self same
Cause. Nor in-deed have you been
a Niggard of your dearest Blood,
but have been ready to Sacrifice the
same, in the preservation of the
Lives and the Religious Liberties
of others, in those Parts where you
have been a Stranger.*

*To none Noble Sir, could I bet-
ter bestow the Dedication of this
Tract than your Self, who well
knowing the verity of what therein
is Asserted, touching the Ignatian
Tribe, can more readily give Coun-
tenance to this present Undertaking,
which in the bottom of it, has no-
thing but the Publick good, with*

The Epistle Dedicatory.

*my hearty Prayers for length of
days to your Excellency, and for
your full Recompence in the highest
Heavens, in serving our Common
Lord, and his Interest on Earth, is
all from,*

Your Excellencies

Most Humble Servant,

Philopolites.

THE

THE
PREFACE
TO THE
READER.

THE Gentleman that Wrote this Tract, Originally in the *Italian* Tongue, was a Person of Eminent Quality, Admirable Parts, a great States-Man, and one profoundly Devoted to the Religion of the *Romish* Church. He was also an Ambassador of the *French* King, and continued so for the space of many Years at the Court of *Rome*: By means whereof he came thoroughly to be Acquainted with their State-Affairs,

The Preface.

fairs, making it his Business by diligent and incessant Inquisitions, to pierce into the Devices and Abstrusest Intreagues of the *Jesuistical* faction.

From the *Italian* by a skilful Hand, it is here presented in the *English* Tongue, exactly Translated from the *Original*, using the very Expressions of the aforesaid Gentleman, as nearly as our Language would permit.

Upon the whole, he gives us to understand, that this *Jesuitical* Brood, either Directly or Indirectly, have an Hand in all momentous Matters, that are Transacted in the *Christian* World, especially in the Courts of *Princes*. The truth and certainty of the ensuing Narrative, having Fortunately found within the Bowels of their own *Cabinet*, and therein gotten some pleasing Compensation to his Curiosity (Egg'd on as he professes from a true Principle of zeal to the Church, and sincere respect to the Weal, Safety, and Happiness

The Preface.

piness of Kings and Princes, whose Authority and Power these sooty Moles endeavour to undermine) He could not but discover this grand *Mystery of Iniquity*, and expose to Publick View.

It is hop'd, that these few Sheets will not be unseasonably presented in such a *Time* and *Clime* as this, where so many are on Tiptoe, ready to fall again into these Snares, from which so lately the Nations have had so Miraculous and so Glorious an Escape. Nor let any be so Disingenious or Misbelieving, to take this Narrative for a Fiction of a Bygotted Person or Party, since it drops from a Pen of so Great and Impartial a Gentleman, and one so much Devoted to the *Roman See*. To whom the *Christian World* as well as the *Publisher*, may give their thanks in the same Words, *Chemnitius dos Andradus*, in the Description and Discovery he makes of this very *Jesuitical Sect*. Viz. *Gratias agimus Andrado,*
qui

The Preface.

*qui totam rationem institutionis hujus
Seetæ simpliciter & plane sine dissimu-
latione nobis Exposuit, ut jam non Opus
sit vel ex Rumoribus, vel ex Conjectu-
ris Divinare quo Consilio Romanæ sedes
novam hanc faturam postremis hisce
mundi Temporibus, orbi Obstruserit.*
Chemn. de Conf. Trident. p. 2.

'Twere Monstrous, Reader! not
Simetrical to give so small a piece too
great a *Preface*, and therefore shall no
longer withhold thee from the ensuing
matter. I took it indeed for a Subject
worthy of thy Perusal and Considera-
tion; That it may be a Sea-Mark to
keep many a Vessel from splitting on
the *Ignatian Rock*, was my design in
the Publication, and thy safety shall
be ever Wish'd and Pray'd for, by

*Thy Unfeigned Friend,
And
Lover of the Publick Good.*

Philopolites.

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A

TABLE

OF THEIR

Private Instructions.

The First Instruction.

HOW we should behave our Selves
in the City or Country, First of
all, after having gotten Liberty to
found a Colledge there.

The Second.

How and in what manner, we may
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Princes and great Men.

The Third.

What things Lords and other Persons
of Quality that are bare of Money, but
other-

A Table of
*otherwise of great Power in the Com-
mon Wealth, shall do for us!*

The Fourth.

*What things the Confessors of Prin-
ces, and great Men ought chiefly to mind.*

The Fifth.

*How we may reconcile Rich Wi-
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The Sixth.

*What course we ought to take, to
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The Seventh.

*How we shall bring it about, that
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The Eighth.

*How we chuse our Youth, and by
what means we retain them.*

The Ninth.

How we ought to deal with the Nuns.

The Tenth.

*How we encrease the Revenues of our
Colledge.*

The

their private Instructions.

The Eleventh.

*What Societies we ought to Institute,
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The Twelfth.

How we proceed against other Religious Men, that follow the same Occupations with us, and hinder us much in our proceedings.

The Thirteenth.

What Persons ought to be most respected and esteemed, by the Society.

The Fourteenth.

In what manner we ought to shew our selves zealous of our Discipline.

The Fifteenth.

Of Cases reserv'd, and Causes of Expulsion from the Society.

The Sixteenth.

How we ought to be Unanimous against those that are Expelled the Society.

The Seventeenth.

To whom we may Confide our Learning.

The

A Table of, &c.
The Eighteenth.
*Of our Contempt of Riches, and our
diligent Observations of these Instru-
ctions.*

The End of the Table.

THE



THE
Prologue
OF THE
AUTHOR.

That the Order of *Jesuits* (First of all planted by the Operation of the Holy Ghost) was in the Garden of Christ, like a Tree that ought to produce Antidotes against all the poyson of Heresy, and such Flowers of Christianity and Religion, that Sinners once smelling them, might as it were, be forced to leave the putredity of Sin to follow the sweet smell of Repentance; evidently appears

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appears by the wholesome Laws and Ordinances, with which St. *Ignatius* of Blessed Memory, first founded the Society, and as long as this Plant was sprinkled with the Water of Charity, it shoot forth two Branches, the one of Love towards God, and the other of Love towards our Neighbours; which to a Miracle was Fruitful and Advantagious to Mankind, not only in the excellent Education of Youth, but likewise in the gaining of Souls, and the increase of the Catholick Faith.

But the Devil who is always more Subtil and Industrious to destroy the Image and the Works of God, than others to promote it, took an occasion from the very Greatness and Progress of this Order (which was wonderful in a little Time) to pervert the First Institution of this Society, by a most cunning Artifice, and in place of these two wither'd Branches of Charity, grafts two others, the one of self Love, the other of Interest, from which the

Com-

The Prologue. 3

Common-Wealth hath received an unspeakable Loss, which I shall shew in this following Discourse, to which I declare before God, that I am not moved by any Passion, Malice, or particular Interest, but meerly by the Inclination I have to the Publick Good, and the Interest of Princes; which to the utmost of my power, I know I am obliged to maintain, not only by mine own Advising against; and Personally opposing their designs; but likewise by Discovering (if it be possible) their Intrigues and Diabolical Devices: That Princes for their own Interest, and the good of the Republick, may apply seasonable Remedies to their infected States, and strongly oppose their Devilish policies.

Now you must understand, that the *Jesuits*, by having the Advantage of Educating Children, are dispers'd at such a wonderful Rate, that there is scarce a Kingdom, Province or City;
B where

where they are not Established. They were first of all desired by all people, favour'd by many Princes, and in a few Years increas'd more than other Orders in an Age.

And as Greatness oftentimes begets a change in our Minds, so it does likewise in our Behaviour. For the Successors of Father *Ignatius*, took such a Love towards this Society, that they Judg'd it more profitable to the Church of God, and more helpful to the Reformation of the World, than all the other Orders: And therefore resolv'd by all the Art and Industry Imaginable, to Augment it, increasing thereby the true *Militia* of Christ and the good of the Church (or in their Terms) the Patrimony of Christ,

Here I should need the sharpness of *Aristotle* to pierce into, and the Eloquence of *Cicero*, to explain the wonderful ways and means (which to many will seem incredible) the *Jesuits* make use of, to increase their Society:

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ty: But it shall suffice, that I speak only of some Heads, which shall serve the Reader for the Foundation of my Discourse, leaving the rest to better Judgments, to Form the *Idea* thereof.

First, It is Evident, that the *Jesuits* could not promote their Society to this height of *Grandeur*, wherein they are now meerly by teaching of Children; Administring the Sacraments, Preaching, and such like Religious Exercises. But they being in the Beginning, embrac'd by many, in process of Time it happened, that through discontent or some other reason, that the Affections of people began to grow cold towards them. They for fear of being ruin'd, found two other ways to maintain and propagatetheir *Grandeur*.

The first way was, to put Princes out of conceit with all their Orders, and Religious Men, by discovering their Imperfections, and dexterously procuring their own greatness by the ruin of others. By these means they possess

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many Abbyes, Monasteries, and other great Revenues, depriving, by their Lies and Stories, those Religious Men of their Estates, that first enjoyed them.

The Second was, to interest themselves in State Affairs, engaging the greatest part of Christian Princes, in a more Subtil and Artificial way of Governing, which was never yet practis'd in the World. The which as it is hard to penetrate, so it is almost impossible to explain it.

Their *Padre* General, or Chief Resides at *Rome*, to whom continually all their Superiors yield a most exact Obedience. This Man chuseth some Fathers of their Order, to Assist him perpetually in his Affairs, from whence they call them Assistants; among which there is one at least of every Nation, from whence they take their Titles; as there is one of *England*, another of *France*, and so of all other Provinces and Kingdoms, every one
of

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of which, is obliged to give Advice of all Accidents that happen in that Province or Kingdom, of which he is Assistant to the *Padre* General, which they do by the means of their Correspondents, that reside in the principle City of every Province or Kingdom. These continually go about searching into, and informing themselves of the Condition, Quality, Nature and Inclinations, Interest and Power of Princes, and by every Post Advise their Assistants at *Rome*, of all things that are newly Discovered or lately happened, the which they impart to their *Padre* General; And he calling a Council of his Assistants, make as it were an Anatomy of the Universe, by proposing the Interest and designs of all Christian Princes. They also consult of all those Affairs that have been Written to them by their Correspondents, by diligently examining them, and comparing them one with another.

Finally, they will favour the Affairs of this Prince, and discountenance the others, according as they have dependence on them ; or as it may fall out for their Interest ; for they having before their Eyes the Interest of all Princes, know very well the Circumstances of time and place, and the true means to favour whom they know their own Advantages from.

It is doubtless simply Evil in it self, that Religious Men should meddle so much with State matters, whose Duty and Designs in the World, should only be to attend the Salvation of their own and others Souls, being for that End so much retir'd from Earthly things : But taking this Course, they engage themselves more in State Affairs, than the Seculars themselves, which by reason of their most Pernititious Consequences, is a matter worthy of efficacious Remedy.

First, For they *Confess* the greatest part of the Nobility of the Catholick

S tates,

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States, and for this Reason, they admit no poor Men or Women to their Confession. Oftentimes they Confess the *Princes* themselves, as well as the most reputed *Nobility* and *Gentry*; of this they give an Account to their General Father at *Rome*, and his Assistants.

Now every Man that is but Moderately Prudent, may easily discern what Prejudice this may bring to a Prince, when their own proper Interest demands it, to which they direct their Actions, as their ultimate End.

Secondly, Secrecy is the proper and inseparable Accident that follows the Conservation of a State: infomuch, that if one be taken away, the other must needs Perish. Princes are mostly rigorous towards those that discover their Secrets, and punish severely, such as are Enemies both of the Prince and State; the more secretly their Affairs are manag'd the better they succeed: And for this reason it is Princes spend a

great deal of Money, to keep Embassadors and Spies in Forreign Courts, tho' they are often deceived in their Relations : But the *Jesuits*, i. e. the *Padre* General, and his Assistants, by the means of their Confessors, and Consults their Correspondents hold, who for the most part reside in the principle Cities in Christendom, and by the means of their Adherents (of which I shall give you an Account after) are most exactly Inform'd of all the determinations that are made in the most secret Councils ; and they know better in a manner, the Strength, Revenue, Expences and Designs of Princes than they themselves, and all this without any other Charge, than the Postage of Letters, which only at *Rome*, (as the Post-Master himself says) comes to Sixty, Seventy, Eighty, and often to an Hundred Crowns of Gold every Post : By means whereof, it is in their Power to render a Prince mean in the thoughts of his Subjects, to take
away

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away his Reputation, to make him Enemies at their pleasure, and even to take away his Crown, or cause his Ruin, which has been seen by woful experience, and this they do the more easily, for that by way of Confession, and Consults, they know the inmost Thoughts and Inclinations of their Subjects, and very well understand, who stand best affected, and who are disgusted. So that from these very Relations they have of Affairs of State, they sow Discord among Princes, raise suspicions in the minds of Subjects towards their Prince, which easily occasions his trouble or disgrace.

From hence one may clearly conclude, that it doth not consist with State-interest, a Prince should Confess himself, and much less suffer any of his Confidants, Familiars, Councillors, Secretaries, or any other principal Ministers of State, to be Confest by such Persons as make it their business, to Spy out the most secret Matters

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ters in the State, since there are other Religious Men that are no way inferior to the *Jesuits*, both in Life and Doctrine, that mind nothing but that of Souls, and their own Monasteries.

Thirdly, For a greater Evidence of all, I have said, and shall say hereafter, we must know there are Four sorts of *Jesuits*: The First is, a great many *Layicks* of both Sexes, who are aggregated to their Society, and live in a certain blind Obedience, that Govern their Actions at the pleasure of the *Jesuits*, and yield exact Obedience to their Commands. Of this sort there are Gentlemen, Ladies, Widows, Citizens, rich Merchants, from whom they get a great deal of Money. Of this Class are likewise old Maids, whom they instruct to despise the World, and from whom they get at last, their Household Goods and Estate, under pretence of giving it towards the propagation of the Church.

The

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The Second sort is of Men only, and some *Priests*; others *Layicks* which Live in the World, and often by the help of *Jesuits*, obtain Pensions, Cures, Abbeyes and other Incomes; but these are to receive the Habits of the Order, when the *Padre* General shall Command them. These are called *Jesuits* in *Voto*; and it is by the Indefatigable industry of these Men, that their *Monarchy* is so much promoted; for they maintain them in all Kingdoms, Provinces, in all Courts of Princes, and whom they make use of, as I shall declare hereafter.

The Third sort are those that live in their Colledges, whether they are Priests, Clarkes, or Converts, and those; because they are not profest Men of their Order, can be turned out by the *Padre* General; tho' they themselves cannot part without leave. And these because they have no great Imploys of Consequence, simply obey the Command of their Superiors.

The

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The Fourth sort are those politick *Jesuits*, in whose Hands is the Government of the Society, and these are they that being Tempted by the Devil, with the same Temptation Christ had (*I will thee give all this, if thou wilt fall down and Worship me*) have accepted the proffer, and Labour to bring their Society into a perfect *Monarchy*, and to Establish it's Head at *Rome*, where-at the principal business of the Christian World is Transacted. There Resides the Head or Chief of these Polititions, together with a vast number of others of the same Profession, who being already inform'd by their Creatures, of all the important Affairs that are on Foot in the Court of *Rome*, have already design'd them an issue, that is Subservient to their Interest. They take it as their Priviledge, to Visit every day the Courts of Cardinals and Embassadors, with whom they Insinuate most dexterously to talk of Affairs in that manner they please, and in that

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that form they think consists most with their Interest, often changing the aspect of Affairs. And because the first Relations, especially those of Religious Men, often makes a notable impression in the Minds of most; from hence it comes to pass, that Affairs Transacted by Embassadors or other Agents of the *Roman* Court, have not such an issue as Princes desire. They Preccupy the Minds of Men, by their own Interessed, and many times by false Relations. By this means endeavouring that the Relations of Embassadors or Agents may have less Credit than theirs. And the same Artifice they use with Prelates in *Rome*; they use with Princes by the means of those *Jesuits* of the second Order; so that we may conclude, that the greatest part of the business of *Christendom* comes through the hands of the *Jesuits*, and that Affairs have their issue, as they are favour'd or oppos'd by them.

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Stupendious and almost Impenetrable is the Art with which they Labour to bring about their Designs, and though it cannot be exactly describ'd by me, yet it may be most clearly discern'd, by Princes that will Condescend to Read this small Tract, who with some few Reflections on past Affairs, will know the Truth of my Discourse, and by calling to mind how matters have been carried formerly, will discover more than can be spoken. In like manner, not being contented with this their hidden Artifice, by which they thrust themselves into all business of the World, (persuading themselves that this was the only way to obtain that Jurisdiction they desired) made a request unto his Holiness *Pope Gregory* the 13th, under this pretext, that it was for the Advancement of the Holy See; That he would Command, that for the future all his *Legates Nuntios* &c. should take with him one of their Society
for

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for their Companion and Confident, by whose Advice and Councel they might Act.

Fourthly, By this way of managing and knowledge of Affairs of State, the principal *Jesuits* have acquired, great Reputation among Princes as well *Ecclesiastical* as *Civil*, whom they perswade that they have said and done many things for their advantage, from whence follow two great Inconveniencies.

The *First* is, That abusing the Friendship and Bounty of Princes, they care not to disgust many private Families, both Noble and Rich, by Usurping, as I may say their Riches, and leaving their Relations in great misery, and by enticing into their Society young Noble men that frequent their Schools. If by chance any of them prove Sots or Fools by giving them Liberty, and managing them Cunningly; at last they get their Estates.

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They Exclude from their Schools all poor Children contrary to the order of their Founder, and the intention of these Benefactors that gave them Lands for that purpose, but it not being for their Interest they Wave it.

The *Second* Inconvenience is, That these Fathers very Artificially make known to the World, the Friendship and Intimacy they have with Princes, by setting it forth greater than it is, in effect, on purpose to make all the Ministers of State their Friends, and that all People should have recourse to them for favour, if not for Love, yet for Fear. They have Bragg'd publickly, that they can make whom they please *Cardinals, Nuntios, Sheriffs, Lord Lieutenants, Governours of Castles*, and what not. And some of them have said, that their *Padre General*, can do more than the *Pope*; and others say, it is better be of their Society that can
make

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make Cardinals than to be one. All these things have been Spoken so Publickly, that there is scarce any one that has had any Familiarity with them, to whom they have not Exprest themselves in these or the like Speeches.

Fifthly, Being Rooted as it were in the Practice of State Affairs, they pretend they can favour whom they please, and Disgrace whom they List; always using Religion as their pretence, that there by, they may be believ'd, and bring about their designs. They Propose to the King or Prince some Body or other to feel his Pulse; and if he chuses one of his own liking, be sure they oppose him; if he be not for their Interest, and promote such as are for their Interest, without having any Regard, whither they are well affected to the King or Merit; or fit for the Charge and Imploy they are in: Which often disgusts the People, causes Insurrections, Disturbances and the like.

Sixthly, Just as a Marriner when the Wind is fair, puts on the Sail, he can: so when the Council of the *Padre* General sits, which is once a day; they Conclude that it will be for their Interest, that such or such a Person in *England* or another Country, be promoted to such and such Honour and Dignity, which the *Padre* General easily Assents to, being mov'd thereto by those that reside in those several Countreyes. So they put all the Interest they have, as it were at one time to get it Effected, which seldom misles. Now the Man would be very Ingrateful that would not requite the good Fathers with the same Civility they us'd towards him; and this being so (for they have a great many Hangers on for Preferment) these Men think themselves more Obliged to the *Jesuits* for their Promotion than to the King, from whom they Receive their Honour and Grandeur; and consequently, more Faithfully serve

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serve them than the King. So that they Laugh in their Sleeve at the King, when having gotten a faithful Friend, that may open a Gap for a Spie of theirs, to make Remarks on all his Actions, which often happens to his great disadvantage.

I could give you many Examples, but have no mind to render my self too Odious to the good Society. The *Jesuits* call their Society, a *Great Monarchy*; and one of their Superiors, having occasion to Discourse with a Prince in the Name of the Society, began with Words becoming none but Embassadors of Princes; and said, *Our Society has always had a good Intelligence with your Majesty.*

Seventhly, These Fathers Endeavour to periwade the World, that the King favours none but their Friends, and by these Wiles render themselves Masters of the Spirits of Men more than the Prince himself, which

must needs be very Prejudicial to the King and his People. So that if the Interest of State shall require, these Religious Men so Ambitious and Politick (being absolute Masters of such as are at the Helm of Government) may on the least displeasure against the King, cause Treasons and Rebelions, only by the means of their Adherents; and if any King make use of the *Jesuits* for Confessors, Divines, or the like, they are but as so many Spies to the *Padre* General at *Rome*; to whom they give a most exact Account of the most Secret Affairs that are had in Council. By which it comes to pass, that the Kings Designs are prevented, his Secrets, of what Importance soever disclos'd, without knowing the Author; and many times those that know nothing of the Matter, are displac'd on that Account, by their means to make Room for their Creatures.

Eight-

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Eighthly, As all Subjects ought, as it were by a Natural Instinct, to Second the Inclinations of their King; so do all these *Jesuits* obey their *Padre* General at *Rome*, who takes notice of those who with great Industry, do endeavour to promote the Grandieur and Riches of the Society; or make use of their Friends or Relations, to know the Secrets of the Kings Heart, that they may be able to inform the Assistant at *Rome*, or the *Padre* General thereof. By this means they get his favour, and many times great Honour, which they could have no thoughts to obtain otherwise; for they prefer none in their Society, but those that are most excellent States-men, and are very fit to Advance the Society to that degree of greatness they Aspire unto.

Ninthly, As the Bees suck their Honey from divers Herbs and Flowers, so from the Infalible Relations which *Jesuits* have of the Interest of

Princes, and of all Accidents whatever they Extract by the Force of Communication, and reasoning thereupon their own proper interest; from whence it comes to pass, that very often, to the great detriment and loss of others, they obtain their Ends, and oftentimes when they know the Kings Mind, they Spurn him on in his Enterprize, by Proposing to him, that he takes the true Methods to Effect his desire, and to bring about his designs: But as soon as they have drawn their own profit from thence, they begin to consider, whether the greatness of this King one Day may not redound to their Detriment; they prolong with great Artifices and Cunning (as Lawyers do their Causes) the Business that is in Hand, and in process of time, turn the Scales, and Ruin those very designs to which at First they gave Birth. I could Instance it in many Cases but for Brevity sake, shall pass it by.

Tenth-

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Tenthly, From those things formerly said, it follows that the *Jesuits*, have no good Will or Right Intention towards any Prince, Temporal or Spiritual ; any further than it may consist with their own Interest ; from whence it likewise follows, that no Prince, much less a Spiritual Prince, can imploy them with safety : For they shew themselves Equally Affected to all People, by feigning themselves of the *French* Party, when there, and so of other Nations when occasion requires ; and when their Interest Commands, they care not whom they prejudice ; from whence it comes to pass, that Business put into their Hands seldom comes to a good Issue, because they always serve him, from whom they can get most : And in this point their Cunning is wonderful ; for some declare themselves for *France*, others for *Spain* and the Emperor, and so for other Princes, by whom they desire to be favour'd. And if a-
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ny Prince make use of a *Jesuit* for his Confident in any Business, he Writes immediately to the *Padre General* at *Rome*, from whom he expects an Answer to the whole Affair, together with an order how he shall Act therein, and Conformable to that Order he Governs himself; not considering, whether the Order of the Father General be Conformable to the Will and Directions of the Prince, who hath committed the Business to his Care. So that he minds only the Interest of the Society, and not of the Prince.

Moreover, They know the Interest of all Princes, and are very well inform'd of what passes in their most Secret Councils every Day; from whence it comes, that those feign themselves of the *French Party*, being Commanded so to do by those Politick *Jesuits* at *Rome*; Propose to the King and his chief Ministers, certain Considerations of State. Those
of

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of *Spain* do the like, and so of other Kingdoms, which causes that great Difference and Distrust that is at this Hour between Christian Princes; that one will not trust another, which is very Prejudicial to the Publick Repose and Tranquility of *Europe*, and renders it very Difficult to make a League to the disadvantage of the Common Enemy the *Turk*, as it might be easily seen, when by the Bounty of *Alexander* the Seventh, there was a design Form'd to Recover the Kingdom of *Candie* then Invaded, and almost Swallow'd up by the *Ottoman* Forces; and besides all this, it renders our Peace at Home very unsecure.

Moreover, by these Artificial ways of theirs, they have so Generally open'd the Eyes of the World, by making them Submit in Matters of State; that to the very great Prejudice of the Holy See, they mind nothing else, and Weigh all their Acti-

ons

ons in those Scales. And that which is worse, the very *Hereticks* themselves are awakened at their Hellish Artifice, and have Learnt their way so well, that they have prevailed with Princes, to protect them, to our great Loss : So that they that were at first *Lutherans*, and might in time be Reclaim'd from their Errors, are now become *Atheists* and *Polititians*, difficult to be Converted, if God by a Wonder do not Reduce them.

I will not be Silent here, but let every one know the Methods they use to Ingratiate themselves with Princes. It's not many Years since a Father of theirs Named *Personius* Assistant of *England*, Wrote a Book against the Succession of the King of *Scots* to the Crown of *England*. Another Father of theirs called *Christonius*, with others of the Society ; defended the Right of the King of *Scots* against *Personius*, feigning to be at Difference among themselves ; and all this was done so
Artifi-

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Artificially, and with the Consent of the *Padre* General ; that whosoever Succeeded to the Crown of *England*, they had open'd a fair Gap to Establish their Society, and so Increas'd their Interest in *England*.

In what Labyrinths did they put *Casimire* King of *Poland*?

From these Examples one may Conclude, That Princes are the Objects of all the Determinations and Actions of the *Jesuits*; and by Consequence do Verifie their saying; *That their Society is a Great Monarchy*.

Eleventhly, That the *Jesuits* Value not much to displease any King, appears as clear as the Sun, by the Experiences of many Instances : For there is no Body but knows, that they ought above all others to be Obedient and Subservient to the *Pope*; being thereunto obliged, not only by Oath, but for many other important Reasons : Yet even this Power they have rejected; insomuch, that when

Pius

The Prologue.

Pius the Fifth (most worthy of Praise for this Action, being Illuminated by the Holy Ghost) would have Re-form'd these Holy Fathers, and brought them to the same Exemplary way of Living with other Orders, they would not obey his Mandate : Some few there were that did Comply with the *Pope*, and these they Ridicul'd by the Name of *Quintiani*, as if they were not of their Society.

They likewise Disobey'd *San Carlo* Archbishop of *Milan*, who would have them Comply with the Canons of the Church. For contrary to their Order, they Merchandize in Pearls, Rubies, Diamonds, &c. which they bring from the *Indies* : And it is the opinion of many, that the greatest part of the precious Stones that are Sold at *Venice*, are the Merchandize of the *Jesuits* ; and this appears by those that they have and do imploy as Brokers for them, which being Discovered, were sent for to *Rome*, and proceed-

The Prologue.

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proceeded against according to Law. I will not, I must not Name them ; but will Enlarge on this Subject, seeing I care not much to insinuate myself into the Favour of any Prince, to whom this Tract may not be Acceptable. I desire to Serve all Princes and offend none, nor do I intend this as an Invective against the Holy Fathers, whom I otherwise sincerely Observe and Reverence : I shall Briefly only set forth their Ways and Customs.

Twelfthly, Sometimes we see People grievously Afflicted, send forth Groans reaching to the very Heavens, without knowing the Reasons thereof. The whole World Complains of the *Jesuits* : Some, that they have Persecuted, others that they have dealt Treacherously by; and yet the Evil continues without easily perceiving the Reason thereof. Such is the desire they have to make themselves Great, that they care not whom
they

they Disgust : They Laugh at Princes, Oppress the Poor, take by Fraud and Extortion the Estates of poor Widows, Destroy Noble Families, Create Suspitions between Christian Princes, by Intruding themselves into all Important Affairs of State.

Now as it would be very inconvenient, that that part of the Body that was last Formed, and Serves only as the Supplement to the rest, should Extract all the pure Blood and Vital Spirits from them (for by this means there must be a sudden Dissolution of the whole) so it is very strange, that the Society of the *Jesuits* in the Body of the Church, who ought mind nothing, but Converting *Hereticks*, and bringing Sinners to Repentance, should meddle with State Affairs and not only make a Prey of Princes, but of the Church too: By this the publick and private Peace is Disturbed. Many Subjects that are worthy to be Exalted are deprest, and those promot-

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The Prologue. 33

ed that deserve Oblivion; and a great many other inconveniencies follow.

How Vast their desire of Greatness is, may be proved by many Reasons drawn from Experience, but shall only Instance it in the Words of Father *Personius* a *Jesuit*, in his Book Written in *English*, and Entituled, *The Reformation of England*; where after having blam'd *Cardinal Pool*, who for his Virtue and Merits deserv'd Eternal Memory: And having taken Notice of a great many Failings and Imperfections in the Council of *Trent*, at last Concludes; That when *England* shall Return to the true *Catholick* Faith, he would have it Reduc'd to the State of the Primitive Church, by putting in Common all the Church Lands, and by leaving the Care of all to Seven Wise Men, which are to be *Jesuits*; permitting not any other Religious Men of what Order soever, to come into *England*, under great penalties, without their leave, designing
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to suffer none but some poor *Mendicants* besides themselves. But because Self-love is Blind, and that a Wise Man may be imprudent, you shall hear what a Ridiculous Fancy this Father hath; for he said, *When England shall Return to the true Faith, it would not be Convenient, that the Pope should Receive any of the Church Revenues of that Kingdom for the first Five Years, but that they should be left to the Management of these Seven Wise Men, who should make use of them as they think fit, for the Benefit of the Church.* These are the very Words of the Printed Book which I keep by me, to shew to any that have the Curiosity to see it: a great many others may be found in *England*, where it was Printed. The good Father designing by the *Idea* he had of it; That after the first Five Years were Expired, by some Trick or other (in which they abound) to Reconfirm the same for other Five Years, and

The Prologue. 35

and so on till they had quite excluded the *Pope*.

In this little Tract, who can but see the Covetousness and Ambition of the *Jesuits*, together with the desire to make themselves *Monarchs* Painted to the Life? Who can but see the Art they use to promote their Interest, neither Valuing the Detriment or Profit of any Man?

Did they not in *Gregory* the Thirteenth's time, Request that they might be Invested in all the *Parochial* Churches in *Rome*, that they might there found the Head of their *Monarchy*? And what they could not obtain at *Rome* they have in *England*, where they have of late made Choise of a *Jesuit* in *Voto* for an *Arch-priest*; who instead of protecting the Clergy, like a Ravening Wolf persecutes all those Priests that are Independent of their Order, and brings them to despair, by depriving them of the Liberty of Speaking one to another; that almost

all the Clergy in *England* are *Jesuits*, neither will they take any into their Colledges that are not *Jesuits* in *Voto*: So that if *England* should return to the Ancient Faith, it would give the Birth to a Real *Jesuitical Monarchy*: Because all the Ecclesiastical Incomes, all the *Abbeys*, *Bishopricks*, *Benefices*, *Monasteries*, and other Church-Lands would be Conferr'd by one *Jesuit* upon another.

This is the Reason, and I Speak it with Tears, that at this Time so few *Hereticks* are Converted, especially in *England*; because all the Ancient Clergy that Labour'd with great Success; are almost all Extinct. So well the *Jesuits* Attribute all to themselves, that they mind more their own Worldly Ends than the Care of Souls: Moreover the *Hereticks* see the great Oppressions and Injuries the *Jesuits* use towards the other *Catholick* Priests, and the Art and Cunning wherewith they proceed, that they hate them
so,

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so, as many will not be Converted, because they will not be Tyraniz'd over by them.

I omit here a great many things as their pretentions on the State, by shewing themselves Zealous thereof, and Desirous of Grandeur and Favour, they easily get it from the King, by telling him they are the Peoples Darlings ; and that they will make him to be Lov'd by his Subjects : These things are Obvious to every Mans Eye. I shall End the Discourse with Three or Four Considerations.

First, The *Jesuits* being Men of Refined Wit, and having great Designs on Foot, are always great Lovers of News, and still go up and down either to seek or to make some that may be Suitable to their Circumstance ; and by this way many times obtain their Ends. And therefore to a King that has Peace and Friends at home, the *Jesuits* are no way needful, for they may cause great Disturbances,

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and put the State in danger, if Living there they are not Favour'd, or if Favour'd, things are not Govern'd according to their Advice.

Secondly, If these People that have no Temporal Jurisdiction in the World, Cause such great and grievous Disturbances; what would they do if one of them should be made *Pope*? He would first fill the Consistory with *Jesuits*, and so keep the Popedom to themselves, and next governing themselves according to their Interest, and having the Assistance of the *Pope*, they would endanger the Estate of many Princes; especially their Neighbours.

Thirdly, this *Pope* if it were possible, would Invest them into some City or Temporal Jurisdiction, by which they might open a path to a thousand other designs, the which cannot but redound to the Loss of other Princes.

Fourth-

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Fourthly, And when the Consistory is fill'd with *Jesuits*, all the Patrimony of Christ would be in their Hands, and as in an *Hydropick* Man, the more he Drinks, the more he may; So the *Jesuits* being puffed up with Grandeur, would become more Covetous; and cause the greater trouble. And as there is nothing more given to Change than a State; these Fathers by all their Art and Force, Endeavour to bring about things so, as they may introduce the Power of their Government, and make themselves real Monarchs. And to this End they Endeavour as much as in them lies, to get a Son of some Prince among them, that they might in Fine, possess themselves of his Estate; and this had been done long since, had not some oppos'd their designs.

This done, they might easily make themselves Masters of the Ecclesiastical State; and as they are Subtil Cunning and Witty, would find pretensions

tions to encrease it, and not want means to bring about their Designs. And tho' this be but a bare *Idea* in the Minds of Princes, yet it may not be of small Moment, especially to the Neighbouring Princes.

It is therefore Necessary for the Conservation of the publick Peace, for the upholding of States, the Increase of the Holy *See*, and the profit of all the World; that the *Pope*, with the help of some Christian Princes, put a stop to the rise of these Fathers, least he may have a Rival as well as *David* for his Kingdom.

And when I shall be desir'd to Write my Opinion, concerning fit means to Regulate these Fathers without their Hurt or Damage, but with a great deal of Good, being very willing to make them *Monarchs* of Souls, which is Christs Treasure; but not of the World and Worldly Interest. I shall do it with all Charity, and by the help of God, will Reform those Various

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rious Abuses which they have Introduced into their Order, directly contrary to the Holy Will of Father *Ignatius* their Founder, and likewise Reform those Instructions, which they observe, being Eighteen in Number, some of which have great need of Purgation ; which, for the Readers Satisfaction, I shall here Subjoyn.

G. F. M.

Turin August 16. 1669.

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Private

Private Instructions
OF THE
Society of JESUITS.

The First Instruction.

How we should behave our Selves in that City or Country, First of all, after having gotten Liberty to Found a Colledge there.

IT is Ordered, That our Society shew themselves Grateful to the Citizens and Inhabitants where they have lately Founded a Colledge, and that they may do this the better, they must have their Eyes always about them, and be sure to mind their own Interest before others. That in the beginning it would be Convenient, that they

they do the Vilest Services in the Hospitals, that they Visit the Sick and Infirm, hear the Confessions of all that come, and go about a great way to seek Charity for the Poor ; and afterwards Distribute to them Publickly, that the People seeing their pious Behaviour, may be more Liberal towards them.

The Second Instruction.

*After what manner we may obtain the
Intrinsic Familiarity of Princes
and great Men.*

IN this we ought to take great Care, having Learnt by Experience, that Kings and great Men Love those Divines, that do not too severely Reprehend them for their Faults, but Interpret them in the best Sence.

This is seen in the Contracts of Kings with their nearest Relations; which Contracts, are very displeasing
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to the Common People : But sith Kings Affect it, we ought to Encourage them in it, by giving them hopes to obtain their desire, and by proposing them Reasons to increase their Flame; by telling them, that such a Match may be the cause of a stricter Alliance between Kindreds, and of greater Glory to God.

In like manner, when a King begins any Enterprize that his Nobles may not approve of; as for Example. If he has a mind to make War with any other Prince or Republick, we ought then to Second the Will of the King, and Advise him to be constant therein. On the other hand we perswade the Nobles of the Kingdom, that they ought to Excuse and Conform to the Will of their Prince, but we must not descend to particulars, least the Fault, if any be imputed to us; and if by chance we are Reproach't, we alledge our General Instructions, that forbid us to meddle with any such thing. To

To obtain the Familiarity of a King, the best way is to be their Messenger in concerns, that may be acceptable to them : By Gifts we can overcome and oblige the Minds of Kings, Ministers, and Councillors of State ; who Reveal his Secrets, and Faithfully inform us of his Inclinations and way of Living, what things he Delights in, and what way to please him ; and when Occasion offers, we Insinuate into his Affections.

If Kings and great Men want Wives, we propose them such Matches, as their Relations are well Affected towards us, we Paint such a Relation in such Colours as shall be most acceptable to a King ; and so by the means of their Wives, we shall make those Kings and great Men kind to us ; yea, our greatest Friends, tho' they were formerly our Enemies. This is Matter of Fact, Witness, the House of *Austria* of *France*, the Kings of *Poland*, and other Potentates : For Women seldom change

change their mind, and their favour is never cold towards us, if we frequently inculcate the love they ought to have towards the Society : and by their Servants that are Faithful to us, which we keep in our Friendship by Gifts and Services. All the Princes or Ladies Secrets are Revealed to us, or at least so much as we need to know.

As to what concerns the Government of the Consciences of Kings and great Men, We follow the Opinion of those that make Consciences larger than the *Monks* would have it to be ; infomuch, that they Desert the *Monks* and follow us, and depend wholly on us as to the Direction of their Souls.

To Reconcile Kings and great Men, we must let them know the Merits of our Society, by telling them, it hath Power to take off Censures and reserv'd Cases ; to dispence with Fasting, to make Marriages Lawful, or Void, or the like.

We

We Invite Kings or great Men to our Schools, we Salute them with Verses, we Dedicate *Theses* to them, and if it will turn to Account, we treat them in the *Refectory*; and if their Quality deserves it, we, whilst we Eat, Harrange them in several sorts of Languages, we Compose Differences 'twixt Great and Rich Men.

If by chance any Lord that is our Enemy Serves a King that is our Friend, we offer him our Favour; and tell him that the King bestow'd on him these Honours and Favours, by our Entreaty and Instance: Finally we bring it about so, that Kings and great Men that are so Affected towards us for our sakes, will Act against their Friends and nearest Relations, and they will never promote any Man that is Cashierd by the Society. To the Nobles, we pronounce their Honours to be from our Influences; and being Instated, we Harrange them by our Scholars, present them with Books full

full of Praises and Verses, at their First Entrance into their Governments and Employments.

The Third Instruction.

What things the poor Lords, who are otherwise of great Power in the Common-Wealth shall do for us.

WE ought to get the Favour of such secular Lords, and implore their Aid against our Adversaries, their Favour in Law-Suits, their Leave and Power to Buy Villages, Houses, Gardens and Stone Quarries to Build our Colledges withal, particularly in such a City as shall Refuse to Admit us ; such Lords will Reconcile, Mitigate, and Bridle the Fury of the Common People, by standing our private Friends.

If they be *Spiritual* Lords, as Arch-Bishops or Bishops, we ought to behave ourselves according to what Nation

tion they are of: But we ought to desire of all Bishops, that neither the Curates nor the Parishioners within their Diocess, do hinder our Preaching; but on the contrary, Reverence and Respect us.

From the *Italian* Bishops whose Power is great; having First of all obtain'd the Princes leave, we desire that they would give our Society their *Monasteries, Abbeys, Headship of Colledges, Parishes, Foundations of Altars* and other Benefices, only allowing some small Compensation to the Secular Priests and other Religious Men, which may be easily got in a Country where the *Papists* live together with the Hereticks and Scismatics. We perswade the Bishops, that by this means we shall do a great deal of good to the Church of God, which they could not Reasonably expect from other Religious Men, and secular Priests. We praise their Episcopal Zeal, and when our Society is

is in possession of these Ecclesiastical Livings; we Eternize the Memory of the Fact: Particularly, our Society may easily possess those Church Revenues, from those Bishops that are as it were our Slaves, and depend on us to be promoted to Richer Bishopricks and greater Honours. And when Kings or Bishops have Founded us any Colledges, we most desire that we alone possess the *Parochial* Churches, and have power of giving the Parish Living, with the care of Souls to whom we please: That the Father President, that is at that time, shall be the Patron and Head Man of the Parish, and Government of the Church wholly ours. That those Princes or Prelates procure us the Pulpits of all the great Churches in their most Noble Cities, and if we Treat of Blessing or Canonizing any of our Blessed Society; it ought to be promoted by the means of the Prince or Prelate.

If

If any Famous Person be design'd by his Prince, for Embassadour into any Country, we must have a care, that they do not Transfer their Affection to any other Religious Men ; and that they take none of them, with them into any Province or Kingdom where we Reign. These Embassadors we Invite to our Colledges, and we Treat them according to the measure of our Expectation from them.

The Fourth Instruction.

*What things the Confessors of Kings
and great Men ought chiefly to mind.*

WE must dispose the Directions of Kings and Noble Men very well, and be sure to order things and their Events, so that it might not happen as they would have it, but quite contrary ; and that we do not meddle with State Affairs of a sudden, but by degrees. We ought to tell

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great Men, that the Distribution of the Estate and Dignity of a Commonwealth, ought to be according to Justice, that they highly offend God if it be otherwise; and likewise the Confessors and Chaplains of Kings ought to tell them, that they have no mind to meddle with State Affairs or Administration of Government; that if they do, it must be to Serve them, and against their Intentions; but by their Office, they are bound to tell them what manner of Men they ought to be at the Helm, and with what Qualities and Gifts they ought to be endow'd; to that end, they ought to praise the Friends of the Society before the King, because they will Act for our Interest: But the Confessors ought never to Nominate to the King these Men themselves, but by the way of, theirs or the Kings Friends. And the Society ought to Inform the Confessors and Chaplains of great Men, what Men are for promoting the Society, where they

they Live, what Power and Riches they have in the Common-Wealth ; and what Liberty they have for that Society. They ought to have a List of those Men whom they ought to mention, and dexterously recommend to the King as occasion shall offer. The King will be easily prevail'd with to prefer those Men, whom they have heard their Confessors so often praise: The Confessors and Chaplains ought to Treat Kings mildly ; and above all, not to Enjoyn them too much Penance, nor offend them when they Preach or Dispute Publickly ; that they seem loath to take their Confessions. That they content themselves with little Money for their own Expences, and when they are in a Kings Palace, that they Retire into the Common Apartments ; that they put Kings often and prudently in mind, that they ought not to part an Hairs Breadth from the Directions and Counsel of their Spiritual Fathers.

They ought likewise to keep Correspondents, that they may know of the Death of any of the Ministers of State ; and that with all Diligence, they ought to Sollicit the King for some of their Friends, to succeed them in their Places. By this means they will clear themselves from the very suspicion of Governing, when they only promote the Cause of their Friends ; and that more by other People than themselves.

The Fifth Instruction.

*How we may Reconcile Rich Widows
to our Society.*

FOR this Affair, we ought to chuse Fathers that are of some Years and Gravity, but of Lively Complexions. They ought to Visit them often, and if they shew themselves well Affected towards us, we Reciprocally return them the good Offices
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of the Society. If the Widows accept of them, and begin to frequent our Churches; we Assign them Confessors, that shall Instruct them well, and make them constant in their Widowhood; by telling them the happiness that attends a single Life, that it is acceptable to God, and Meritorious: This Business will have a good Issue, if we can perswade them to lessen the Number of their Servants, to Constitute new Officers and Stewards of their Estates, and likewise to Allow so much towards the Expences of the House. But as to this, we must behave our selves, according to the Circumstance of the place they live in, and the Humour of the Persons we have to do with.

But First of all, the Confessors must make them accept of their Counsel, and follow their Directions; as an Establish'd Foundation of their Eternal good: So they ought to propose to them, frequent use of the Sa-

craments, hearing *Mass*, Reciting the *Litany* once a Week. They ought to make Publick Sermons and Exhortations in the praise of Widowhood; and likewise to tell them of the Troubles, Dangers and Sorrows, of a Repeated Marriage. And if any Nobles make Love to them, which they are Inclenable to accept of; the Confessors ought by degrees, to Insinuate and tell them of their Vices, Ill ways of Living, and the like; which being done, they will scarce think of Marrying any more.

If they are once taken with their Widowhood, their Confessors ought, as soon as may be, to perswade them to a Religious Life; and the Vow of Chastity once made, hinders them from a Second Marriage; in which time they ought to make them believe, they will give them all generous Liberty; but withal, that they admit few Strangers, and that they Treat those very sparingly; that their Al-

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moners may be Stewards of their Estates, and that their Servants may be such, as depend on our Society.

Thus by little and little, we shall induce the Widows to do good Works, Governing in all things according to the Direction of their Spiritual Fathers.

The Sixth Instruction.

What way we ought to use to keep the Widows in their Widow hood, and dispose of their Income.

IF any Widow has shown her Liberality more than Ordinary towards us, either by Gifts of Plate or Money, we must make her partake of the Merits of our Society. If she has made a Vow of Chastity, she must Renew it according to our Custom, twice a Year ; and if the Confessors Propose to them the Domestick Order of the

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Society,

Society, and they accept of it, it is Confirm'd by the Court.

We likewise Introduce their *Mens-truous* Confessions, as well at *Christmas* as *Easter*, and other Feast days ; amongst the Males and Females, we appoint some that shall take Notice of the Defects of Courtiers, and Relate them in a pleasant way to the Lady-Widow. They prohibit all Signs and Whispers, and secret Discourse. The Transgressors are severely Chastiz'd in the Monastery.

There are honest Girls that spend their time continually in Godliness, and making Ornaments for our Churches ; and they have over them a Mistress that teaches them to Work, and Instruct them in good Manners.

We often Visit them, we Respect them, and keep them in a good Humour, by our merry and facetious Discourses : When we Confess them, we proceed not Rigorously, unless it be when we have no hopes to get any thing by them.

VWhen

VWhen we are in Favour with the VVidows, it will be convenient to Grant them farther Liberty, to come into our Colledges when they please ; to talk with them when and how long they please.

VWhen it is Cold VVeather, and they feel themselves indispos'd thereby, we must not suffer them to stir out of Doors. Their Daughters we must Celebrate with *Epithalamiums* and Verses, made by our Students.

VWhen any of them Dyes, we perform their Funeral Obsequies with great Pomp and Splendour; their Hearse is not of common make, but Glorious and Magnificent, to please the Pride and Sensuality of the VVidows, because they are Liberal towards us ; but we must have a care that it be done VVarily without Scandal.

After having treated of disposing their Revenues and Estates, we propose to them that Laudable Perfection, which is the State of Saints, who
laying

laying aside their Relations and Friends, gave all they had to the poor of *Jesus Christ*; and bring Examples of some VVidows, that by so doing have become Saints in a very little time; and likewise, that they wholly Resign themselves, to the Direction of their Confessors in all things, who ought to perswade them, that it would be more grateful to God, if they give nothing away, no not to the poor Mendicants, without the knowledge of their Confessors, who ought to have Schedules of what Charity they intend; and so according to their pleasure, they may either Detract or Add. When there is a great deal of Money Rais'd out of their Estates, that they may not be induced to Marry again; their Confessors should perswade them to give them actual Pensions, such as should Answer every Year the Necessity of our Colledge and profess Houses, especially, that at *Rome*, and to spend their Money in
Holy

Holy Ornaments and Hangings, which after their Death, may serve to Adorn their Churches.

Then shew them the defects of their Churches, the imperfect Buildings of their Colledge; inducing them to Expend so much as shall Eternize their Memory; such as the Building of Churches, Refectories, which they may Build most Glorious and Magnificent; that so the Widows may have Opportunity, to shew their Liberality to the World.

The like we ought to do to Princes and great Men, to incite their Liberality. If the Widows have precious Stones or Moveables, we must persuade them, they will be Consecrated for ever, if they would give them to their Blessed Saint at *Rome*; and Confirm them by the Examples of some Blessed Matrons, that have done the like before. By these Reasons we assure them of true Perfection, if they despise all Earthly things; and
if

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if they Adopt their Societv, they will certainly make Jesus Christ their Heir.

The Seventh Instruction.

How we shall bring it about, that the Sons and Daughters of our Devotees, and Widows may chuse Religious Lives.

WE ought to perswade our Devotees strenuously, and with many Arguments, to be troublesome and ill Natur'd towards their Children, especially Daughters; to Treat them roughly with Stripes and Fastings and Threats, denying them fine Cloaths; but withal, promising them to Augment their Fortunes, if they will become *Nuns*. That they seem to them to be much troubled, that they will not be so, that they foolishly Exaggerate the dangers of a future Marriage; and tell them the dangers
and

and troubles thereof: At last their Mothers dealing so Rigorously with them, they become weary of Living with them, and of their own accord put themselves into a *Nunnery*.

VVe Converse often with the Daughters of Widows, that are not of our Society; we bring them into our Colledges, and shew all things as may induce them to be Sworn to the said Society: we shew them the Refectory, the Politeness and Curiosity thereof. The Gifts we have, we treat them with, and with Facetious Incensive Arguments, to Intice them to Embrace our Institution. To the Sons of VVidows, we are most Friendly Pedants, but desire their Mothers that they would cut them short, and hardly allow them things Necessary. That they would tell them the Intricacy of their Affairs, and Discourage them from meddling with their Estate, till she, or the Fraternity please. If they go to Travel in a
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Forreign Country, their Mothers must send them but little Money; so at last being weary of Living in a Strange Land without Money, of their own accord, they Embrace our Order.

The Eighth Instruction.

How we chuse our Youth, and by what means we Retain them.

GREAT Art and Industry is to be used, in getting of young Men of great Parts and Endowments of Mind, even such as are Noble and Rich, to get them to Embrace our Institution. The chief of the Schools ought to be favourable to them, and suffer them not to be Molested by their Ushers! They are often to be prais'd, we give them Gifts, take them to the Vineyard, and treat them with Fruit; and at Solemn Feasts, admit them to the Refectory; and if at any time
they

they deserve the Rod, it is sufficient they tell them their faults, and some times show them an Angry Countenance, and reprove them, telling them that Youth is inclined Naturally to all Evil.

If afterward, they desire to be admitted of our Society, we must not receive them presently, but defer it to some other time; and in the mean time we torment their desire by our Discourses, and tell them what a sweet Institution ours is; so that by Encreasing their desire more and more, they are almost Mad to be admitted.

If any of them afterwards desire to part from the Society, we bid them Remember the great and ardent Desire they had to be Admitted: But because it is a great difficulty to get the Sons of Nobles and Senators in their own Country, we send them to *Rome*, and send our Complements by them to the Father General and the Provincial.

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And if such Youths come from *Germany, France*, or other Parts, into another Land where we are, we make no Bones of Receiving, them if they have a mind, especially if the King of the Country be well Affected towards us; under whose Protection, we need not fear, if the Parents of these Children should make their Complaints, they will get nothing by it.

We ought not to slip the Occasion of Inducing young Men, that come from Forreign Countries, to Study at our Schools; especially those that have Idely spent their Money or lost it by Gaming; because partly for shame of spending their Money so Idly, partly for fear of their Parents displeasure, and of troubles that may Ensue, are easily Induced to be of our Society: This Succeeds well with the *Germans & Poles*; if they are inconstant, we ought according to their Qualities, to exhort them & tell them the ill Success others have had, that have abandoned

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our Society: so that in time their Parents are content when we let them see the Excellency of our Constitution, and the great Honour Kings give to our Society; we insinuate our selves into their Familiarity, and easily content them if Business or Honour requires it.

The Ninth Instruction.

How we ought to deal with the Nuns.

LET our Confessors have a great care how they offend the *Nuns*; being our great Benefactors; and some of them having laid their helping Hands to the Foundation of our Colledges; and others, by the consent of the Monastery and *Abbeſs* have given half of their Portions to us. For this reason we ought not to molest them; but to leave it to the Bishop to enjoin them Penance, but rather

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ther let us keep their Favour, and then they will not hit us in the Teeth with telling us of giving them half their Fortunes ; nor will they go to Law with us to recover it.

The Tenth Instruction.

How we ought to increase the Revenues of our Colledge.

WE ought to tell the Confessors of Kings and Princes, that seeing they confer to their Patrons Spiritual Good, they ought not to be slow in asking some Temporal Good of them for the common Benefit of the Society, that they never refuse any thing that shall be offered them : And if they defer to give it us, we put them in mind of it, without shewing too much Covetousness. Among the Confessors, if there be any that are not very Industrious in promoting the good of our Society as they ought to do,

do, we remove from the Courts of Princes, and put them into our Colledges to Teach Children.

Sometimes we hear, to our great Sorrow, that Young Widows dye, and meerly by the negligence of their Confessors, having not left us the most precious Moveables of their Church, as being not willing to accept of them when the Widows in a fit of Piety did offer them. The way to get any thing, is not to mind our conveniency of Time, but the will of the Donor.

We go to the Houses of Noblemen and Citizens, and ask them earnestly, if they, their Friends, or Relations; will give any thing to our Churches for the good of their own Souls.

We ought also to request the kindness of Bishops and Parish-Priests at their Entrance into their Places, and in their first Sermon to the Congregation, to Exhort the Parishioners to

be kind to us; at which time we may get much Money.

We ought, as much as in us lies, to Captivate the Minds of those Men, by telling them of the Liberality of the Society, and the Faithful Distribution of what we receive quite otherwise than the Secular *Priests* or *Monks* do.

We ought to have a perfect Knowledge of the Cities and Places where we live, as also of all the Villages, Gardens, Orchards, Vineyards, Fishponds, as they are possessed of, or are dependant on them: As likewise what Mortgages or Contracts those Estates are obliged to; and to try if by paying of the Debts, and by taking the Children of the Possessors into our Society, such Estates may come to us.

Sometimes we sell our Estates to our Devotees, on condition our Society shall have them again restor'd in a little time *Gratis*.

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If it happen that Widows that are well affected towards us have only Daughters, we put them into a Monastery, and give them the least part of their Dowry; and afterwards all their Lands and Substances become our own with little trouble.

But if the Widows have one or more Sons that we have no hopes to bring to our Society, we perswade the Mothers that it is sufficient if they leave them their Estates; that they must give and bequeath all their own Fortunes and Stock to them: But if it happens that our Widows be chief Owners of a Lordship or two of Land or more, and be well affected towards us, we must endeavour with our Cajolings to induce them to resign their Estates to us on condition to receive from us an Annual Pension for their Subsistence, that so being freed from Temporal Cares, they may have more leisure to work out their own Salvations.

The Eleventh Instruction.

*What Societies we ought to Institute, and
how to Govern them.*

AS to the Political Government of the Society, it will be necessary that we Institute several Societies of the several Ranks and Conditions of Men we have to deal withal; to every one of which, we assign a prudent Confessor, who with frequent Exhortations, both publick and private, must perswade them, if they would keep safe Consciences, that they part not a little from the Directions of their Confessors, but that they follow his Counsel in all things as the only way to Life Eternal: And every Feast he ought to praise Justice, and recommend it to them earnestly; as also Obedience that is due to Superiors; and especially to their Spiritual Father: Which being
done,

done, if he Preach before Merchants, he may cunningly perswade them that with Eminent Charity they would supply the Necessities of the Poor of Jesus Christ in the Servants of his Society.

The Confessors ought to perswade the Artizans who often work Cheatingly, to do some Excellent Piece of Work in our Colledges or Churches, such as may be to the Eternal Memory of their Names and Profession.

We ought to enquire of Servant-Men and Maids the Secrets of their Masters and Mistresses, what and how great an Estate they have ; and whether we may by any way or means reach any part thereof: Whether any other Religious Men frequent their Houses, and for what end ; and what News they hear in the Town.

If we are to Confess any Ministers of Justice ; or Bailiffs, or the like, the Confessors ought to tell them that they must not be too quick to take up Men, and cast them into Jayl ; nor

be too thirsty after Humane Blood. That as they ought to keep Consciences void of Offence, having first had Order from the King, or Magistrate, to apprehend any guilty Person, that they do not execute it till they first declare it to their Confessor, that he may know whether the Cause be just or not ; who after^d divulgeth the same to the Superior of our Order , and we consider what may be for our Profit. If the Delinquent be a Man of Power, or of an Estate, they presently advertise him of it, that he may save himself by flight. If the Delinquent be poor, they never hinder Justice, because nothing is to be gotten by him ; so the Confessor gets great Respect without suspicion of what is past.

The Twelfth Instruction.

How we ought to proceed against other Religious Men that follow the same Occupations with us, and hinder us much in our Proceedings.

WE ought to make light of such sort of Men. We inform the World that our Society contains in it self the Perfection of all Perfections. That what in other Orders is Excellent, we are so too, but in a more Eminent Manner. That our Society is more resplendant in the Church of God than all others; and that, excepting Singing, Contempt of Cloths and Food, in which we differ from other Orders. Every thing is better in our Society than in any other.

We ought very curiously and nicely to Examine the Defects of other Religious Men, and to declare to
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the World that they are not fit for such Employments as we are.

With all our Force we ought to oppose them, and hinder them from teaching School in any of those Places where we have taught with Success and Honour. We tell Princes that these Men will trouble the Repose of the Common-wealth. We perswade the *Academians* that they will be their Ruin sooner than we can. And last of all we inform Kings, that our Society alone is sufficient to bring up and instruct Youth.

If they should bring the *Popes* or *Cardinals* commendatory Letters to any King for that end, we desire the King to appease the *Pope*, by telling him that our Society do intirely perform their Duty.

We bring Testimonial Letters of our good Conversation from the Cities where we have Colledges. We ought to perswade the Citizens cunningly that they may deservedly fear
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Troubles and Tumults, by the means of divers Schools of divers Perswasions.

But in case others do Teach, we must Dissemble.

After all, we must ply our Studies hard, that we may be able to give publick Proofs of our Learning to the World, to get the Applause of the People.

The Thirteenth Instruction.

What Persons ought to be most Esteemed by the Society.

IN the first Rank are placed strong Labourers, who promote not only the Spiritual Good of the Society, but likewise the Temporal. Of this number are the Confessors of rich Widows, who when they are become Old, are removed from them, and others that are Young, of fresh Complexions and Vigor, are substituted
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in their room. But to those Old Men that are removed, we must not give what they desire, either for Food or Rayment, or other Necessaries : To these we ought not to enjoin Pennance ; the Superiors ought not to be harsh towards them.

We ought to take notice of those that use to make Remarks on the Defects of other Men, and tell them to the Superior. We favour those Young Men that are related to our Founders and Benefactors ; and for that reason we send them to *Rome* to Study ; and if they have a mind to Study in their own Country, we recommend them to some Superiour as shall be kind to them. We behave our selves courteously to those Young Men that have not as yet given us their Estates ; which once being done, we feed them no more with Milk , but only with Bread.

Neither should we less respect those who being well affected towards us,
induce

Induce many young Men to Embrace
our Institution.

The Fourteenth Instruction.

How we ought to shew our selves Zealous in our Discipline.

WE Testifie and make known to the World, our Rigorous and Strict Discipline, by expelling from us according to our pleasure, both Young and Old of whatsoever Condition they be ; altho' they have spent their Age and Strength in the Service of the Society. It is lawful for us to expel those that are troubled with the Gravel, Stone or other Infirmities.

The principal Reasons of Expelling above all others are these, *Viz.* If they send their Friends, Relations, or any other as may be profitable to us, to any other Order. If they Advise their Friends or Kindred against
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being *Jesuits*. If they be kind to their Relations in giving some of their Estates, and not give us all.

We Mortifie the younger Brothers of the Society; for some Years we put them to do Vile Offices; we set them to teach in the inferiour Schools, we suffer them not to Study any Noble Art or Science, particularly Divinity; at Dinner time, we reprove them severely in the Refectory. We forbid the Fathers to Confess them or Discourse them. We take all the Rich Moveables from their Chambers, and often enjoyn them Pennance, and afterwards Expel them. If they make their Complaint to the *Provincial* against the Indiscreet Superiors or other Officers; he must Excuse the Fact, & tell them they are oblig'd to obey their Superiors, and then cannot do amiss.

The Superiors ought not to be Scrupulous, to Expel any for Misdemeanours for our Order, only desires the Name of a Society or Company; and
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Consequently, their Agreements are not Perpetual, but such as may be Broken at pleasure.

This Dismission began with the Society; for the Society have three sorts of Oaths or Vows; the Scholars take one, the Condjutors another, and the Seigniors another. Now there is no mutual Contract in these, to oblige the Society to keep those that Enter for ever. But the Society has power to Expel any, when and for what they please; and tho' they take the Vows of *Monks*, yet they may Expel at their pleasure.

The Fifteenth Instruction.

Of some hidden and reserv'd causes of Expulsion.

BESIDES the fore-mention'd Reasons of Expulsion, which the Superiour or any Ordinary Confessor, by his leave can Excuse; there are others

thers more hainous. If any contrive against the Society, it is Cause sufficient for Expulsion; and the Confessor not to Absolve them before he Divulgeth it himself to the Superior, or makes it known by some Body else. If the Superior be of opinion, that the Fault is great and of no small Damage to the Society, the Penitent cannot be Absolv'd, till the Father General understands the Matter: And he after having Discours'd the Penitent by the Advice of his Secretary, shall determine as shall be most Expedient for the Society.

If Confessors keep secret a Fault, for which a young Man ought to be Expell'd; yet if he declare it himself, he shall be Expell'd.

If our Confessors shall understand by Confession, of any Person of whatsoever Sex, that they have committed any carnal Sin, with any of our Society; we ought to Absolve the Penitent, and Expel the Offender, provided it be for our Interest.

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Our Society can Expel any that shall be found dull in Disputes, Men of no Parts, or of ill behaviour towards their Superiors, having first Acquainted the Father General.

And that we may bethe sooner Rid of them, we Contradict them in all things ; we remove them from the more Noble Studies, and put them under Superiors , that shall be very harsh unto them.

We likewise Expel those that are dissatisfied in our Practices as to the Widows, and our Government of Common Weales.

Our Superiors must take great care, that they keep none in the Society that are well Affected to the *Venetians*, from whose Republick we were Expell'd. And tho' by the Intercession of Pope *Alexander* the Seventh we were Re-instated, yet we are as Lambs among Wolves.

Before we Expel them, we put them to do sometimes one thing, some-

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times another, and blame them for not doing their Duty well. At Dinner time we recite their Faults, and Aggravate them before the rest of the Society; and if they seem to murmur, we Expel them as those that are causes of Scandal to others.

But First we look over their Cloaths, send them to a Neighbouring Colledge, and when they think least of it, we expel them.

The Sixteenth Instruction.

How we ought to be Unanimous against those Expell'd the Society.

BEcause such Persons may do us much much Injury; we before Expulsion, make them to enter into an Obligation in Writing, that being under the Forfeiture of being Accounted Rogues and Thieves, they never speak Ill of the Society.

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We must hinder, if possible, from having Access to Bishops or Lords ; and we tell them the evil Inclinations and Vices they have Confest, and for which they suffer'd the Sentence of the Colledge; and if these Lords be not our Friends, we must by the means of our Interest with others, perswade the Lords not to favour the Expell'd.

We ought to Acquaint our Colledges who the Expell'd are, and Exaggerate the cause of their Expulsion ; and to Inform them, that the Expell'd earnestly desired to be Re-admitted.

To other Scholars and Strangers abroad, we Exaggerate the Causes of their Expulsion, so much as shall make them hated by all.

If the Expell'd have Credit and Esteem in the World, we Expose them by the means of our great Men, by the Authority of our Society, by the Fame we have Acquir'd, and the Fruit we have brought forth in the Church

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of God, by our Learning; for which Princes and great Men Chuse us for their Chaplains and Confessors.

We Invite those to Dine with us, that Favour the Expell'd, and in our Cups perswade them to cast them off.

Then we tell them the Causes of their Expulsion, and specify their Crimes; omitting nothing that may Conduce to their Infamy, tho' the greatest part be False.

We must not suffer any of them to be prefer'd, unless they give a great deal of ready Money, or use their Estates to the Societies use.

We perswade Kings and Princes, that when they prefer any to Honour and Places, that they Charge them to shew their Liberality towards our Society in Building, or giving Gifts.

If by chance the Expell'd should find favour amongst Men; we ought diligently to Enquire after their Lives and Conversations; the which we tell
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the Common People, our Friends and Devotees ; and if afterwards the Common People harbour them, we Excommunicate them; and if they be Stubborn, we deny them Absolution.

We Diminish the Praises and Merits of the Expell'd, by Ambiguous Arguments and doubtful Propositions, and Endeavour by that to Alienate Peoples Affections from them.

If any Ill Fortune happen to the Expell'd, tho' we are the Cause thereof, we Publish it with a loud Trumpet, that others being frightened by their Examples, may be of our Society against their Will or Inclinations.

The Seventeenth Instruction.

*To whom we may Faithfully Confide
our Learning.*

WE must maintain that Decorum, that the Scholar may not be more Learned than the Master; so

so that our Professors must not Communicate our Learning to any but such as they are sure will stay in the Society ; and even from those we ought to keep a Reserve.

So that our young men being but Superficially learned, they lye open, and Exposed, to all our Victories and Tryumphs ; whilst we like cunning Fencers keep two or three Passes, reserved to confound those that shall dare Oppose us.

The Eighteenth Instruſtion.

Of the Contempt of Riches, and the diligent Observation of the Instruſtions.

THat we may not be thought Covetous, It will be Expedient, that we Refuse Small Charities ; that are offer'd us by our *Devotees* : We take nothing for Burying the Poor.

With

With the Widows, that have no more to give us; We proceed Rigorously, for after having given all to the Society; We turn them out and give them nothing of their own back again: Or detract the most Part for the Expences the Colledge has been at for their Benefit.

That the Superiors, Safely keep by them, these Instructions; and Communicate them to none but grave Fathers. We must Inform others of what benefit they are to the Society. We must have a care how we Communicate them as written Rules; but as Counsels drawn from Experience, and singular Prudence.

If afterwards, (as God forbid) any of these private instructions should come to other hands (for be sure they will mis-interpret them) we deny them to be ours. This we conceal from the Younger Brothers of the Society, who we are sure know nothing of them; to them we show our General Instru-

Instructions that are Written and Printed, which are quite contrary to the others.

Finally, We make enquiry if any of these private Instructions have been Publish'd by any of ours ; and if any Superior be so Careless of so great a Secret of the Society ; if we only suspect, we expel them, let them be who they will, or of what Merit forever.

Si Populus vult decipi, decipiatur.

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